

The Brooklyn Jewish Center Review

October, 1949

A GUIDE TO ISRAEL

By P. BERNARD NORTMAN

THE TICKET — A SHORT STORY

By SYLVAN KARCHMER

THE JEWISH SPIRIT IN LITERATURE

By DR. ALBERT MORDELL

PROF. KLAUSNER AT 75

By SIR LEON SIMON

NEWS OF THE MONTH

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1949 — 1950

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MAX LERNER

Subject:

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BROOKLYN JEWISH CENTER REVIEW

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No. 7

AN UNAMERICAN ACTION

THERE is universal regret and censure at the failure of the Senate to pass a liberalized D.P. bill. Why? The facts supply the answer. In 1948, the Displaced Persons act was passed allowing 205,000 European refugees to come to the United States. This measure was so hedged about with restrictions and limitations concerning the origin and occupations of the refugees as to render it discriminatory in the extreme, and it virtually cancelled out the benefits that were intended. Six months ago, in response to popular appeal, a new bill was introduced seeking to liberalize the previous one, and authorizing an increase of 134,000 of the victims, making a total of 339,000. The House, by an overwhelming majority, passed the proposed measure.

This action was supported by public opinion because it brought consolation and new life to bruised and broken people in Europe. The bill, however, remained buried in committee until the closing days of Congress. When Senators demanded that it be brought up for a vote in the Senate, opposition developed, resulting in a filibuster against the bill. Finally, a motion was adopted to recommit it to the Judiciary Committee, a move characterized by Senators friendly to the measure as "nothing but a method of burial."

What arguments were advanced against the new bill? It was denounced with words like "just political," "why all the haste?" "it will flood the country with aliens." The Legislative Director of the American Legion opposed the bill on the

ground that those in the D.P. camps are not really war victims and merely wish to "take advantage of the situation." He further stated that the Legion is against "special interest groups," and commented that the Legion had approved the U.N. partition plan for Palestine, because those who wished to go there should be assisted to do so.

Thus a measure which should have

found generous support was killed by ignorance and bigotry. America, which boasts of a tradition of providing asylum to the persecuted, has accepted fewer refugees than its proportional share. Now there is a distressing quibbling over a slight liberalization of an existing law.

Let us hope "that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment."

—L. J. G.

A HUMILIATING SPECTACLE

THE scene is a familiar one to those riding the city subways. A young man or girl carrying a *pushka* (collection box), stops in the center of the car and rattles off a briefly rehearsed speech running somewhat as follows: "Thousands of our brothers and sisters are languishing in the Displaced Persons camps. Where else can they go to except Israel? The State of Israel is the only country in the world that has doubled its population in less than a year. Help!" The box is then carried around and the subway riders, among them non-Jews, throw in their pennies, nickels, or dimes, thereby feeling satisfied that they have contributed their just share and helped unfortunate homeless Jews to find a refuge in Israel.

The passing of *pushkas* in the subways or other public places, whether the money derived therefrom is for "traditional" purposes or new causes, is a humiliating spectacle which adds little to our self-respect as Jews. They are the relics of an old practice in raising funds, and the

sums obtained are trifling compared with the quotas assigned to American Jews in recent years for overseas needs. When a United Jewish Appeal plans to raise 250 million dollars in a single year, of what value are the extra few dollars extracted from subway riders by such disgraceful means? If Jews are to be equal to the gigantic task of financing the immigration of homeless Jews to Israel, much higher standards of fund-raising must prevail.

Some means ought to be found to ban these nuisance collections for the sake of our own self-respect and in the interests of the holy cause they seek to help.

—J. G.

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MORRIS
ADLER

"JUST BETWEEN OURSELVES"

בֵּין־לְבִין־עַצְמֵינוּ

An Intimate Chat Between Rabbi and Reader

FAITH AND DISILLUSIONMENT

THIS month happens to mark an anniversary in my ministry, and I cannot forego the opportunity to express some thoughts which this event inspires. It was just thirty years ago—on a pleasant evening in October, 1919—that a committee called at my home to extend the call to become Rabbi of the proposed institution to be known as the Brooklyn Jewish Center. I emphasize the word "proposed" because there was as yet no institution, no building—just a dream, an ideal. The committee represented a very small group, literally a handful of men—but men with a grand vision and unbounded enthusiasm.

Some of the members of this committee, and of the group which they represented, are, alas, no longer in the land of the living. But, happily, some of them are still with us and—like the ever youthful Samuel Rottenberg, who headed the committee—and are still active and devoted to all the work in which the Center is engaged.

It was quite daring on my part, then a young man, to join my lot with a group who had nothing to offer but a dream. But I was instantly carried away by the holy enthusiasm with which they spoke and the zeal with which they planned their work.

The story of the progress of that venture is known to all our members. The

ideals which the Center espoused fired the imagination of all the people in our community. The membership grew rapidly, first in the hundreds, and then progressed to the remarkable achievement of twenty-five hundred families—all united to carry on the program of activities which are constantly being planned for the strengthening of Jewish life and for the advancement of our faith and ideals in our community.

Despite the undreamed-of growth of the Center and the many contributions which it has made to every worthy cause, I must admit that there are times when a feeling of discouragement takes hold of me. I had hoped that we would succeed in transforming the actual life pattern of the individual Jew, that we would be able to make every Jew *more Jewish* in his daily life. But the task seems so difficult that often one is seized by a spirit of frustration. Jews will give money when an appeal for a good cause is made, they will even give of their time and effort to work for various causes and needs. But to get Jews to adopt again the old Jewish habit of *Talmud Torah*—of actually studying Jewish teachings, reading Jewish books, feeding their minds on the rich Jewish cultural heritage—that appears to be asking too much. To get Jews to adopt again the old Jewish

NEW INDUSTRIAL AREA FOR ISRAEL

ISRAEL'S second largest industrial center—Haifa is the largest—is now under construction on a 275-acre site southeast of Nathanya, a seaside resort 17 miles north of Tel Aviv. The area was allotted to the Municipality of Nathanya by the Government. Over twenty industrial firms have already submitted plans representing initial investments of \$2,100,000 (mostly in foreign capital) to establish plants in the Center, which will be second only to Haifa. These include a factory for electric bulbs, a

penicillin and biological products plant, a machine factory, a metal products plant, and factories for the manufacture of shoes, building materials, textiles, and other products.

Overall plans for the Center provide for a 25-acre park with sports grounds, swimming pool, recreation rooms and library. Water mains have already been laid and the road system is under construction. The construction cost, excluding any of the plants, will amount to almost \$1,000,000.

practice of *Tefillah*—actually to give up a Sabbath eve or Sabbath morning to Synagogue worship; or to readopt the *Mitzvot Maasiyot*, the practising duties in everyday life, the enriching of the home with the ceremonials and rituals that are the poetry of our faith—all this is so difficult to achieve!

And yet we dare not—and, certainly, a spiritual leader dare not—yield to pessimism and discouragement. We have to have faith that eventually people will understand and pay heed to the call of duty. In such moments of apparent disillusionment, I think of the beautiful comment which our ancient Rabbis applied to Moses. They noted that Moses' plea: *Hen lo ya 'aminu li*, "Behold, they will not believe me nor listen to my voice," and God's words to Moses: *Hen korvu yomecho lomus*, "Behold, thy days approach that thou must die," begin with the same word *Hen*—to teach us that at the very moment when Moses lost faith in his people because they would not listen to him, in that very moment the days of his death were approaching. A leader, especially a religious leader, dare never surrender his faith that eventually his people will heed his words.

And that faith sustains me today after thirty years of preaching and teaching. I realize that our task is yet in the beginning stage, and that we must accomplish it if Jewish life in our community is to grow and develop, and if our Center is to be worthy of all the efforts, labor and sacrifices which have been put into it during these three decades.

And so, on this anniversary of my Center Rabbinate, I want to rededicate myself, and to ask you—the members of the Center—to rededicate yourselves with me—to the holy tasks which still need to be performed. *Ben sheloshim lako'ach*, "At thirty," say the Rabbis, "one is to achieve strength and power." May this thirtieth anniversary mark new strength and added power in our future endeavors to fashion Jewish lives that shall reflect honor and glory to our people, to our faith and to our God!

Israel H. Berenthal

The following is the first instalment of a survey of Israel prepared by a member of the staff of the Economic Department of the Jewish Agency in New York.

THE State of Israel is roughly 7,200 square miles (about 4,600,000 acres) carved out of the 10,000 square miles of the former area of Palestine. It is about as large in area as the State of New Jersey.

Israel's boundaries today are based primarily on the UN Partition Plan of November, 1947, as amended by a series of armistice agreements with the neighboring Arab states.

Israel is a land of mountain and plain, desert and valley, lake and seashore. Fertile land stands side by side with stretches of desert—land which was once productive and which is again becoming so in the hands of the people of Israel.

From the fertile coastal plain, the land rises eastward to the Judean heights—altitude 3,000 feet around Jerusalem—and then drops to the Jordan Valley, the deepest depression in the world. To the south lies the great Negev desert. In the north, there are the Hills of Galilee and the Jezreel valley, reclaimed from deadly malarial swamps into fine agricultural land. The Jordan Valley and the Dead Sea—the latter rich in mineral resources—are found in the eastern part of Israel.

There are large tracts of land in various parts of Israel, sparsely populated and hardly cultivated which, by scientific methods, can be intensively farmed. Constant research is continually increasing agricultural production in areas now under cultivation.

The country has four climatic areas. The coastal plain is warm and moist in summer, mild in winter, and tempered by westerly winds from the Mediterranean. Rainfall is plentiful except for the summer months, and there are relatively small daily and annual variations of temperature.

The Jordan Valley is hot and dry, without tempering sea breezes in the summer, but in winter it has a perfect resort climate. There are large daily and annual ranges of temperature.

The Negev is hot and dry in summer and cold and dry in winter, with a large daily and annual range of temperature.

*An Official Description
That Answers All Essential Questions*

A GUIDE TO ISRAEL

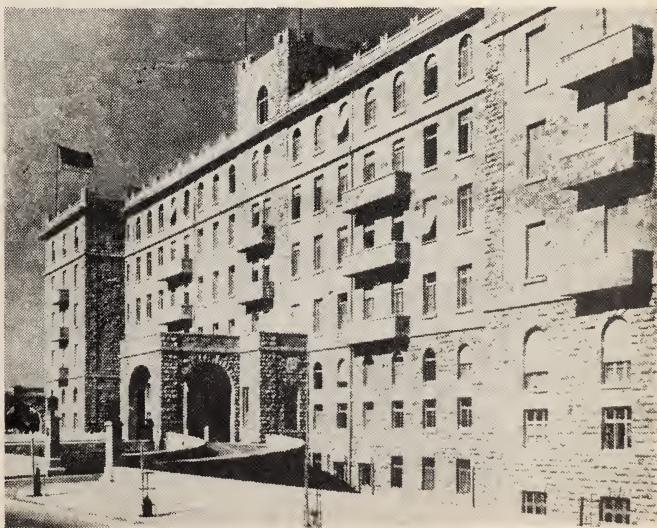
By P. BERNARD NORTMAN

Ingredients for cement and lime are plentiful.

Other of the country's natural resources include important fishing grounds, peat and papyrus. Oil deposits believed to be in the Negev have not yet been tapped.

Potentially, Israel has ample sources of electric power. The country has water resources which, if developed through the proposed Jordan Valley Authority or some other power development plan, can provide both industry and agriculture with plenty of power at reasonable cost. At present Israel's electric power is obtained from generators fed by fuel oils.

Israel is surrounded by or has access to countries with materials which can be obtained at low transportation cost. Cotton and manganese ore, phosphates, zircon ore, sodium carbonate are available in Egypt (transportation distance: 175



The famous King David Hotel in Jerusalem. One of Israel's urgent needs is more hotels.

miles). In Cyprus (170 miles) are found large deposits of pyrites, asbestos, magnesite, chromium ore. In Transjordan, large deposits of high-grade phosphate are to be found. Pyrites, asbestos, manganese, copper, and lead are also to be bought in Greece (500 miles). Chromium, lead and zinc are available in Turkey (280 miles). Nickel can be bought in French Morocco (1,800 miles). Crude oil is in Iraq (175 miles). Italy (1,000 miles) can supply sulphur and asbestos.

Access to the materials in some of these countries will, of course, depend on peaceful settlement of outstanding political problems.

The people are the most treasured resource of Israel. In its human element, the State of Israel possesses the most important requirement for a prosperous, expanding and diversified economy. The country is composed of Jews who have come from all corners of the globe, bringing with them diverse skills, education, and a highly developed culture. A high ratio of the population consists of skilled and professional workers.

This highly talented and trained labor force is growing at tremendous speed. At this writing there are between 900,000 and 1,000,000 Jews in the new State. During 1948 alone, 120,000 people poured into the country; 198,000 more arrived during the first nine months of 1949. With continued immigration, the Jewish population of Israel will be doubled by 1951, three years following the establishment of the State.

An indication of the size of Israel's population in relation to its land area can best be drawn by a comparison with other countries. The states of New Jersey and Massachusetts, which are approximately the same size as Israel, have $4\frac{1}{2}$ times as many people. Switzerland, less than twice the size of Israel, also has $4\frac{1}{2}$ times as many. Belgium, with a land area $1\frac{1}{2}$ times greater than Israel, has 8 times as many inhabitants.

Obviously, Israel has ample physical space for the absorption of its immigrants.

In 1921, agriculture was by far the principal activity of the population in Palestine. At that time it seemed hardly possible that Palestine could enter the industrial field. Resources and raw mate-

rials were limited; electric power was lacking and—sad heritage of the backward Ottoman Empire—there was complete ignorance of industrial techniques.

However, these obstacles were overcome by the "know-how" of new entrepreneurs; a continual influx of raw materials, machinery and equipment; an increasing availability of electric power; a phenomenal growth in population which gave the country both skilled workers and consumers; and the stimulation given to industrial enterprise by World War II.

Thus, despite initial handicaps and in the face of the non-cooperative attitude of the Mandatory Government, industry emerged in the brief interval between the two world wars as the dominant contributor to the national income of the country.

At the present time, about 10% to 15% of Jewish manpower employed in Israel is engaged in agriculture, about 30% in industry and the building trades, and the remainder in various services, trades and white collar occupations. This is not unlike conditions in the United States, where 12% to 14% of the working population follow agricultural pursuits, while the rest are in manufacturing, construction, the professions and services.

Israel's occupational distribution follows closely that of such countries as Great Britain, Switzerland and Belgium, which are highly industrialized despite their dependence on imported raw materials and food. These countries import raw materials and apply skilled labor to transform them into finished products, of which a part is consumed domestically and the rest exported. Thus they not only earn enough by their labor to pay for imports but also to maintain a reasonably high standard of living.

The structure and organization of Israel's economy make it one of the most unusual in the world. Private capitalism, cooperative enterprises and collective settlements exist side by side; the immigrant or investor can find the economic unit which suits his individual taste and work out his own destiny.

The Government owns only the railroads, telephone, radio broadcasting and telegraph systems. It does not own any manufacturing industries, nor does it

control electric power or waterworks. Thus, there is very little of what is generally characterized as state socialism.

In agriculture, where the *kibbutzim* (collective settlements) and the cooperatives are the dominant forms, there are many people who own and operate their own farms. For example, private agriculture produces 30% of mixed farming products and 80% of the citrus crop.

More than 300 agricultural settlements, with a population of about 150,000, exist in Israel as modern villages, varying in form from aggregations of privately-owned or cooperative farms to collective settlements. No form is forced upon any settler. Each individual is left free to make his choice.

The cooperative settlements vary in type. Some are divided into equal portions of land, each part being worked by a family, while the buying, marketing and entire administration is carried out cooperatively. In others, each family owns a plot of irrigated land for garden products and cattle, while the work in the fields is done collectively according to certain schedules. In still others, the settlers own jointly some industrial enterprise in which they work, while the farming is done individually. The main feature in all of these cooperatives is that the members own some capital and are proprietors of equal portions of land.

On the other hand, in the collective settlements members have no private property whatsoever and do not receive any wages. Unlike members of the cooperatives or the independent farmers, the *kibbutz* settlers do not own their own homes but live in rooms with varying degrees of privacy and comfort, depending on the prosperity of the settlement.

In all types of cooperative and collective agricultural settlements, there is an increasing tendency to launch into activities other than farming, such as transportation, industry and fishing, in order to stabilize employment and to augment income.

It is important to note that these different types of economic organization for the most part arose out of the unique requirements of Palestine. Cooperative and collective farming were the natural result of a need to pool manpower and capital in order to survive in a land where, in many places, nature's bounty could be reaped only through a combination of a

maximum of human effort and resources.

As in the case of agriculture, Israel industry is a most interesting mixture of different organizational forms, varying all the way from factories in communal settlements, in which there is no private ownership of assets, to the most highly individualistic and profit-motivated forms of private enterprise.

Most industries are completely run by private companies. About 80% to 90% of Israel industry is owned and operated by private individuals and corporations, while the remainder is in the hands of cooperatives, the most important of which are controlled by Histadrut (Israel's General Federation of Labor). The latest census, in 1947, revealed that out of approximately 46,000 persons in industry, only 5,200 were employed by the Histadrut and other cooperative groups.

Private industry dominates the metal working, chemical, paper and printing, diamond, textile and clothing, dye, wood-working, leather and certain segments of the building materials and construction industries. The citrus industry and other food processing businesses are mainly under private control.

Private industry penetrates every pore of the Israel economy. Representing the interests of private industry and trade in all matters are the Manufacturers' Association and the Chambers of Commerce. The Manufacturers' Association represents 40 branches of industry, each branch having a department concerned with such problems as raw material supply, marketing and distribution, export trade, and labor-management relations. The activities of these branches are co-ordinated by the Council of the Association.

Special agencies have been set up by the Association to handle industry-wide activities. Financing of raw material imports is carried out by the Palestine Industrial Bank of the Association, and development of export markets by the Foreign Trade Institute.

The Chambers of Commerce in Tel Aviv and Haifa function like those of other countries, and participate in conferences of the International Chamber of Commerce.

The Histadrut is especially important in building construction and materials, in the marketing of agricultural prod-

ucts, and road transportation. Cooperative enterprises have received more attention than the vastly larger role played by private individuals and corporations. In one respect this interest is well founded. The Histadrut has one of the most unusual structures in the world. Its membership includes the bulk of the workers in Israel. Besides its function as a trade union, Histadrut administers welfare, social and cultural services for its members.

In addition to outright ownership of companies, Histadrut has also entered into partnership with private capital. For example, the Nesher Cement Works and Shemen (an oil, soap and cosmetics company), are owned half by Histadrut, half by private capital.

As one of Israel's largest organizations, Histadrut's influence in the country is pervasive and powerful. At the same time, the individual and corporate owners of private industry, through their Manufacturers' Association, Chambers of Commerce and other trade groups, also push their own programs and make their influence felt. Cooperatives and private industry operate jointly on many fronts. In the citrus concentrates industry, the number of firms is about equally divided

between private enterprises and cooperatives. All firms share technical information and market their products jointly.

Again, as in the role played by cooperatives and collectives in agriculture, the extraordinary functions performed by Histadrut grew naturally out of Palestine's unique history. Long before the Jewish State was created, the Histadrut found itself launching into productive, distributive and social welfare activities to fill gaps which could not otherwise be filled. It organized industrial activities where none had existed or where others failed. It developed services where the Mandatory Government was deficient.

Another unusual element in the Israel economy is the role of the Jewish Agency and the national funds—the Keren Hayesod and Keren Kayemeth (Jewish National Fund). The Agency is a financial catalytic agent, helping immigrants, providing initial funds for economic activities, such as housing and other public and cooperative projects, helping to resettle veterans, financing educational and cultural projects, providing land and lending assistance whenever and wherever needed. Thus, besides the usual source

(Continued on page 22)



Fishing fleet in the harbor of Tel Aviv. Israel has an expanding and profitable fishing industry.

NE morning last week I took the Bois d'Arc street car to work. Ordinarily I go to the office in my car but when I came out to the garage I discovered my left front tire was flat. Fortunately it was early and I had time to walk to the carline. The street car was not in sight, and in a way I was glad; it was such a fine morning to do a little walking.

Suddenly I was startled to hear my name called. I turned around and saw David Coles hurrying in my direction. He was a boy in the neighborhood I had known many years, though this was the first time I had seen him since his return from the army.

We shook hands and I remarked that he seemed none the worse for all his war experiences. He had been in the thick of things, I remembered.

"Yeah," he laughed, "I put on twelve pounds since I got back. Seems almost like I'd never been away."

"They're all back now," I remarked, keeping my pace with him as he walked.

He shook his head. "Not all of them," he said. His voice was soft. "No, not all of them were as lucky as I was."

Too late I remembered his brother Erwin. A sandy-haired little kid who used to ring our doorbell on Hallowe'en. Later he had played center on the high school football team. He hadn't come back. They had always been high-spirited boys, those Coles brothers. Once, when he was only a kid, Erwin had held a mad dog pinned to the sidewalk until the police came and shot him. There had been quite a bit of talk in the neighborhood about getting a medal for him, but nobody seemed to be sufficiently interested and the talk died down. He was dead himself now, and it didn't matter one way or other. Besides, I imagine he got plenty of medals while he was in the army.

"I'm sorry," I murmured. "It's hard to believe he went so soon."

"He was pilot of a B-26," said David. "Maybe you heard. He was shot down over Munich. It was early in the war—and it was a day when Hitler was supposed to be speaking at a meeting there. They had something in the papers about it. It was a voluntary mission—Erwin offered to go . . ."

He stopped and looked at me. "So long as he had to die, that was the best

way, the cleanest way—fighting them on their own ground . . . I mean as a Jew, it was for him the cleanest way . . ."

He was silent, as he walked by my side. It was such a magnificent morning, it seemed a little incongruous to be talking about death. I was getting a little winded, too; I wasn't used to his fast pace. I was glad when I heard the street car rumbling behind us. "Shall we catch it?" I asked.

The car was crowded and we hung to the straps. By the time we reached Jackson Street, the crowd had thinned out and we found seats. At the next corner it started to fill up again. The signal light changed to amber and as the motorman closed the door, a colored man in a pair of faded army fatigues dashed in front of the street car and tapped on the door.

"Almost missed it," laughed David, who happened to be looking out the window.

The motorman opened the door and the colored man dropped his fare into the box. Then he made his way to the rear of the car. In our community, in fact in our entire state, colored passengers cannot sit in the same section on public conveyances with white passengers.

"Look," cried David in some surprise. "There's a cop coming over here. I bet he's after that darkey."

The signal light was still holding up the car. The policeman, whistle in mouth, pounded on the door. He had a red, burly face and his eyes were small as pinpricks. "Where's that nigger?" he demanded of the motorman.

"Wonder what's happened?" I said.

By now the colored man had been brought to the front of the car. We could hear him pleading with the cop: "I ain't done nothin', Mr. Policeman."

"Nothing except run a green signal light—that's all you've done."

The motorman opened the door and the cop shoved the colored man out to the street. On the sidewalk he took out his notebook and commenced writing the ticket.

"But, suh, excuse me, suh, dat light

A Short Story Concerning a Small Episode in the South

THE TICKET

By SYLVAN KARCHMER

was red when I crossed. I didn't violate no law."

"Now, none of your sass," cried the policeman; his face got very red when he talked.

Then the light changed again and the street car moved down the street. "That light was red when he crossed," said David to me. "It was just turning yellow when he got on. I saw it myself."

Some of the men in the car started to talk. "It's a racket," said the man directly behind us. "Those cops have to give so many tickets every day. They'd rather pick on a darkey than eat."

David suddenly got to his feet. He pressed the button.

"But you don't get off till Freer Street," I said to him. "That is, unless you want to walk."

"I'm going back," he exclaimed over his shoulder, making his way up the crowded aisle. Acting on a sudden impulse, I followed him off the car. He was going to help that colored man out . . . I knew before he spoke.

The policeman was still writing the ticket when we came up. David and I pushed our way through the crowd that had formed. The colored man was pleading, "I ain't got five dollars—suh, honestly, I ain't . . ."

"What's the charge, officer?" asked David in a crisp voice. The cop stopped writing the ticket and raised his head. "Oh, running against a signal light."

"Are you sure it was against the light?" asked David.

"What do you mean?" asked the cop, "I saw him with my own eyes."

"And my friend and I," David said, "we saw him cross while the light was on safety."

The cop pushed his cap back on his head and his eyes grew small again. He looked David up and down. He was a tough guy to run afoul of, I thought. What was David going to gain by all this? "C'mon," I said, grabbing his arm. It was such a beautiful morning

(Continued on page 22)

IN THE proposed new constitution for Israel, there is an article which states that future legislation shall be guided by the basic principles of Jewish law. While such a provision is a desideratum in a document that is to guide the course of conduct in a country in which the majority are Jews, whether they are observant or not, or whether they have adopted rationalistic views or not, no suggestive rules need ever be set down for compliance with by Jewish artists or writers. They will automatically follow the traditional paths of previous Jewish authors, deviating only here and there, to bow to new influences, to conform to changing conditions, and to adopt new cultural conclusions. Foreign writers will be translated into Hebrew, as hitherto, and ideas nurtured in other democracies will take root also in Israel.

One hardly need define that subtle spirit we call Judaism. It pervades the Old Testament and courses through the Talmud, and the works of the medieval Jewish philosophers and the Kabbalists. This does not mean that a Jewish writer must abide by the strict letter of any of these works. Christian dogma has naturally been ignored in Jewish literature, except now and then to be refuted when controversy had been enforced upon Jews. Voltaire, no friend of the Jews, yet a Deist, pretends to attack the Talmud for justifying belief in the miracles of the Old Testament while rejecting those of the New, and he affects to assume a fiery indignation at the sophistry of the reasoning in a Talmudic question which he actually approves of: "What! Can it be that God himself has recorded that this religion shall never perish, and that those who attempt to destroy it shall be stoned to death, and yet that he has nevertheless sent his own son, who is no other than himself, to annihilate what he has employed so many ages in erecting?" ("Philosophical Dictionary," Miracles). Since the Pentateuch was the Constitution of the Jewish people, it did not convey means by which it might be destroyed. Abraham Lincoln, in his First Inaugural address in combating the southerners who held that secession was sanctioned by the Constitution, wisely retorted that no government proper had a provision in its organic law for its own termination.

Undoubtedly, many laws in the Old

Testament, the Talmud and the Shulchan Aruch have become dead-letter laws today under changed conditions. Jews have, however, held that any harsh and compulsory restrictions that enfeffer the mind are worse than rules which cause inconveniences in the practices of daily life (and let us record a well-known fact, not irreverently, that though many a breach takes place in such rules, the offender feels himself no less a Jew). Ernest Renan tells us that a Jewish friend of his, a liberal thinker and yet a scrupulous Talmudist, once said to him that he would rather go without pork all his life than be obliged to believe in the dogmas of the Trinity and of the Incarnation ("The Christian Church," Chapter V).

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It is not to be denied that the spirit of Jewish morals is to be found in parts of the New Testament and in many Christian works of literature. On the other hand, it is also present in works of writers who have taken issue with conventional Christian morals, like Ibsen and Whitman. We are aware that the Jewish attitude towards life has been called material. It has been met by the reply that history shows many who professed the spiritual life were those who least practised it.

It does not follow that a religion is necessarily defective, because those who are born in it do not carry out its precepts, even though some of these are exacting. In fact, medieval Christian writers were often the severest critics of their own pastors who violated the principles of the religion they were preaching. The tales they wrote were based on real life. Boccaccio's *Decameron* best represents sound judgment in his indictments. Jews must have interested him, for the second and third tales are devoted to them. The latter of these is the well-known story of the three rings, which is a plea for tolerance, and was used by Lessing in his "Nathan, the Wise." It will be recalled that all three rings looked alike and one could not tell which one

The Path Jewish Writers and Artists Naturally Follow

THE JEWISH SPIRIT IN LITERATURE

By DR. ALBERT MORDELL

of them was the gold ring, and the moral deduced was that each of the adherents of the three leading religions believed his was true, but that it was uncertain which was right.

This tale has overshadowed the other tale about Abraham, the rich, honest Jew of Paris, whom his friend, a Christian dealer in silk, tried ineffectually to convert. Much to the discomfiture of his friend, Abraham decided to go to Rome to see how the prelates lived. The Christian merchant, knowing how corrupt was the life in that city, tried to dissuade Abraham from going there. Abraham, however, went. He saw sights that were unbelievable—scenes of gluttony, avarice and sexual immorality. He returned and gave his friend an example of reasoning the latter had not been prepared for. Abraham said that the pope and cardinals, by their lives, did everything to overturn the Christian religion, but somehow, it remained steadfast; therefore, it must have been upheld by the Spirit of God. And he announced that now he would be converted. The implied satire in this tale is clear, for the Jew is converted by the very circumstances that should have made him revolt from a religion he saw devout men found difficult to practice. The moral clearly is that Abraham would have been better off continuing in his own religion.

What we call the Jewish spirit does not necessarily relate only either to a purely didactic literature or lay emphasis on the observance of every Jewish rite. As a matter of fact, Jewish literature—and of course, I mean Hebrew as well as Yiddish—has been secular for the last century, dealing with average Jewish people and delineating the emotions they undergo in the pursuit of worldly affairs and the realization of their instincts, good and bad. A rejected lover is very much the same person, whether he lives in Tel Aviv or in Rome. It matters little whether he is portrayed by a Jewish or Christian writer. The Jewish author

may also indulge in art for art's sake, as it used to be called, if he so likes, pursue beauty for its own sake, delve into any speculation his mind logically leads him to, and disregard any decrees that he must convey a particular message or spread a distinct belief. Freedom to indulge in criticism of any mental activity is his prerogative. No censor must stand over him. If, however, he does preach something manifestly hostile to Judaism, he is not true to his calling as a Jewish writer.

There are naturally also certain themes that are not in the spirit of Judaism. While Jews have adapted tales from the folklore of other nations suitable to their own needs, there are some they have shunned and always will avoid. Take the story of the quest for the Holy Grail. In so far as original components of the tale are akin to folklore, and in so far as its development was influenced by English patriotism, it has nothing objectionable to us. However, the main legendary branch of the story is connected with Joseph of Arimathea, a member of the Sanhedrin, who was supposed to have held in his hand the cup, or Holy Grail, from which Jesus had eaten his last supper when Joseph took down the body of the latter from the cross to bury it in his own tomb, the cup becoming meanwhile endowed with miraculous power because drops of Jesus's blood fell into it. Hence, the literature that grew around the legend of the quest for this cup which had disappeared, is repugnant to the spirit of Judaism, whether embellished by Malory or Tennyson. Needless to say, the religious significance given to the tale was in accordance with ideals not Jewish. A scholar, nevertheless, has called the Grail-quest a symbol of the highest humane endeavor (William Henry Schofield). While both Perceval and Sir Galahad have an interest themselves as medieval knights and one respects their purity, yet their connection with the quest of the Holy Grail makes them out of gear with modern as well as Jewish concepts, notwithstanding that great German, French and English writers who have immortalized them. A Jewish writer could not be preoccupied by them, except in some other transformation of men seeking high moral ideals unconnected with miraculous legends.

Needless to say also, no Jewish writer

will accept a hostile appraisal of his own people or their religious ideals from an alien source based on misinterpretation or downright prejudice. In Israel, he will waste no time combating it. Attempts have been made recently to eliminate from text books published in America passages that foster anti-Semitism. But much remains to be done. I have before me, dated 1923, a volume called, "A Short History of the Catholic Church," adapted by Joseph McSorley, of the Paulist Fathers, from a German work by Professor Hermann Wedewer, and bearing the usual *Nilib Obstet*, and also the *Imprimatur*, of an Archbishop. We are told on page 4 that the observance of their customs by Jews arose largely from political motives and was mixed with pride and moral depravity. Hence, their idea of a Messiah was dim, and he was expected to be an earthly king. On page 13, we learn that the destruction of Jerusalem was the punishment of the Jews for their challenge in Matthew xxvii, 25, that Jesus's "blood be upon us and upon our children," and that since then the Jewish nation was scattered through the world and remains to this day an eloquent testimony to the divinity of Christ." The establishment of Israel refutes the last statement.

In the works of emancipated writers, we often find lingering ideas that make for animosity against everything savoring of the Jewish spirit. Yet cherished writers like Santayana and Dreiser, to name but two, have deservedly found Jewish admirers, in spite of tarring themselves with the brush of anti-Semitism. Not all are as outspoken as a German anti-Christian thinker who caught the intelligentsia, Jewish among them, several decades ago, in an English translation, "The Ego and His Own." Boldly holding—as far back as the fourth decade of the nineteenth century—that the Jews be denied equal rights, the author, Max Stirner, charged that Jews cannot discover *spirit*, that Jews do not arrive at pure spirituality, and know only the "spirit of the world." James G. Huneker, who loved the Jewish people, devoted an article to Stirner, but overlooked this phase of his thought. Though extolling brutal selfishness, Stirner had also something analogous to the nobler form of individualism voiced by Whitman and Ibsen, writers who were Hebraic in spirit,

and it was unfortunate that he marred his work. But he was a German of the Germans. In spite of different philosophies, Hitler would have shaken hands with him, though Stirner attacked the conception of statehood.

Once Israel is firmly established and an age of great literary creativeness arises—and we hope that some day we will have a cluster of writers who can compare with those of the Age of Pericles or the Augustan Age—we may take our place among the great nations of the world, for what measures the value of a national civilization is its contribution to intellectual achievement, moral progress and aesthetic performance. While in the diaspora, we often wrote with a limited purpose—not for ourselves, but with our eyes on our oppressors, to bring toleration from them, to urge them to give us the fruits of our toil, to request them not to impede our national designs, to make them alter false impressions of our ideals; in short, to make them realize that anti-Semitism was inhuman, and that Zionism was a matter of right with us. Much of this diaspora literature will be obsolete, for some goals we have sought have been attained. We begin a new era.

Let us not, in speaking of Jewish genius or spirit, identify these with the pursuit of sectarian or provincial aims. Literature must not become akin to sermons, even such as is in the interest of ethics. True, righteousness and justice were the ideals of the prophets and will continue to be those of our writers; but I feel sure that Isaiah often paused in his preaching to admire a series of verbal effects he had produced, or lingered over a magnificent metaphor he had contrived, or a parable he had conceived such as that of the vineyard in the fifth chapter. The author of the 104th psalm started out with the usual praise of the Lord, but his hymn became a poetic description of the beauty and order in natural phenomena, writing a poem that even an atheist cannot help admiring. A distortion of the meaning of the second commandment has resulted in the belief by some Jews themselves that we must not worship beauty in and for itself, that we must deprecate art which has not, as its ultimate goal the preaching of some moral or religious text. It is overlooked that the commandment not to make an

engraven image is followed by the injunction not to bow down to it nor serve it. If any one believes that in the future Hebrew literature in Israel must be written with the object of sweeping the rest of the world clean of all moral and religious views not in accordance with Jewish, he is on the road to fanaticism.

No one, for example, saw more clearly than Matthew Arnold the salutary value of the Old Testament and its emphasis on righteousness, which he identified even with God as well as with the whole philosophy of Hebraism. He wrote three books in prose to point this out. Yet, he had another conception of literature as a cosmopolitan force. True, he was also didactic, holding that we should aim at what is right, though modifying this view by adding that we should realize what are the best ideas. He summed up his attitude towards literature in general in the famous words in his essay on Wordsworth; namely, that we should conceive of the whole group of civilized nations as being, for intellectual and spiritual purposes, one great confederation, bound to a joint action and working towards a common result. This was the ideal also of a great German, Goethe, and it meant that the world was to be forwarded by having its attention fixed on the best things. There must be no national or provincial partiality in Hebrew Literature. Israel will now be part of this great confederation. The future Bialiks will work together with the future Bernard Shaws. Every Hebrew book must appeal to the non-Jew as well as to the Jew, as the Bible does. Every Hebrew poem and novel must be translatable. Its being impregnated with the Jewish spirit does not necessitate something unpalatable to an alien taste. Literature always has in it something that is universal. The fact that Jewish novelists will write about Jewish characters is no more significant than that Shakespeare or Thackeray wrote of English people, but did not thereby become clannish. When reading their works, we forget the characters are Englishmen. We are charmed into the belief that we are reading about ourselves, whether we are Americans or Israelis. The stories are about human beings who have much in common with us, no matter what their nationality or even their religion is.

Those who seek for ethical tenets in

the new literature forget that the pleasure from reading is not in learning a moral tenet—which we already probably know—but in finding our inner emotions expressed for us by a great artist in a beautiful manner. We acquire a communication with him. He reveals what has been called our unconscious to ourselves. We are stimulated and have a feeling akin to that of listening to music, which is a universal language and which chimes in with or creates a mood in us and gives us pleasure. Literature

produces what is something like a medicinal effect. Our emotions are purged and we lay the book down, soothed and renewed. The 23rd psalm is a great literary poem not only because it is allegory with the moral not tagged on, but because it has probably given more consolation to people than any other work. It is attributed, with good reason, to David who developed the metaphor of sheep feeling safe when they realize they have a shepherd, and who compared him

(Continued on page 23)

PROFESSOR JOSEPH KLAUSNER AT 75

By SIR LEON SIMON
Acting President, Hebrew University

DR. JOSEPH KLAUSNER came to the Hebrew University as Professor of Modern Hebrew Literature in 1925, the year of its opening. In 1944 he was appointed to a second chair, that of the History of the Second Temple Period, and he held the two simultaneously until his recent retirement at the end of the 1947-48 session. He was one of the first professors to be appointed and he is the first to retire under the age limit.

When Klausner came to Jerusalem in 1925, at the age of fifty-one, he already had behind him a very distinguished career in Hebrew letters. Born in Olkieniki, Russia, he received his Jewish education at the Yeshiva of Odessa and his university education at Heidelberg, where he took his doctorate in 1902. In his very early years he became a Zionist, with a special interest in the revival of the Hebrew language and culture, and it was he whose enthusiasm affected his boyhood friend, Tchernikowsky, and led him to choose Hebrew rather than Russian as the language of his poetry.

After leaving the University, Klausner spent some twenty years in Odessa, which was at that time one of the great centres of Zionism and Hebrew culture, and he was one of the younger members of the group of Hebrew writers who made Odessa famous in Jewish annals. Like all the young intellectuals of his generation, he came under the influence of Ahad Ha-Am, whose personal friend he was. Of the other Hebrew writers of the day, Bialik was his closest friend and associate.

When Ahad Ha-Am, in 1902, relinquished the editorship of *Hashiloah*, the

Hebrew monthly which he had created and edited for six years, Klausner's reputation was already such that his succession to the editorship was natural. For some years Bialik was associated with him as co-editor, with special responsibility for the "belles-lettres" department, but apart from this Klausner bore the burden alone, and he succeeded in carrying on the journal for over twenty-five years (with a gap during the period of the first world war). This was in itself a considerable achievement.

Hashiloah, under Klausner's editorship, developed on rather different lines from those followed by its original editor. Ahad Ha-Am held that the function of a Hebrew journal was to deal preponderantly, if not even exclusively, with subjects of specifically Jewish interest, and his serious and almost austere habit of mind led him to cut down the proportion of "belles-lettres"—stories and poems—to a bare minimum and to take rather rigid view of what was admissible. Klausner, on the contrary, held that a good deal of space should be given to general interest subjects. He was far less inclined to ban a story or a poem on the ground that its attitude to life was "non-Jewish," and he had a good deal of sympathy with the younger group of writers who wanted to "enlarge the boundaries," though he did not go the whole way with them in their revolt against the traditional outlook. He took a middle line: his motto was and is "Judaism and humanity"—the combination and harmonization of specifically Jewish culture with the wider culture of the modern

(Continued on page 23)

NEWS OF THE MONTH

THE United States is still committed to support of Conciliation Commission plan for internationalization of Jerusalem but on a bargaining basis, a spokesman for the American delegation declared. The U. S. representative said that in taking this stand the United States is "not inflexibly committed to every line" of the twenty-five point statute proposed as the basis of a U.N. regime. At the same time a British delegation spokesman declared that "in the main" the British Government is still committed to support of the statute. Later, a British delegation source said that Britain will not support any plan for Jerusalem which is not acceptable to Israel. British and American delegation sources independently revealed that they will not support any of Egypt's attempts to obtain a Security Council order for immediate demilitarization of Jerusalem.

A report that Israel delegate Aubrey S. Eban, in the debate on the Italian colonies question, supported the Soviet proposal for Italian Somaliland, was denied here this week. The Israel delegation has not gone all the way with the Soviet proposal for a U.N. trusteeship for Somaliland. Israel is at this juncture leaving open the question of administration under the trusteeship.

For the time being Israel is not inclined to repatriate Arab refugees nor to pay them compensation except within the framework of an overall peace, as it outlined earlier, Gordon R. Clapp, chairman of the U.N. economic survey mission, told newsmen just before he and his party boarded a plane at Tel Aviv for Beirut. The U.N. party, consisting of Mr. Clapp and a number of his deputies, met with Foreign and Finance Ministry officials three times.

Mr. Clapp added that the U.N. mission had come to Tel Aviv to discuss short term work projects for the Arab refugees in the various Middle East countries. The short term plan had been investigated by his group because the \$32,000,000 allo-

cated by the U.N., and a like sum appropriated by voluntary relief agencies, will be exhausted within 36 days, Mr. Clapp declared. The short term projects being considered by the mission are intended to last for two years, he said.

Maintaining that he was leaving Israel with the feeling that concrete progress had been made in blueprinting the short term projects, he revealed that the plans must be ready for submission to the U.N. Conciliation Commission by November 1. He revealed that these projects would affect in Israel about 30,000 Arabs and 18,000 Jewish refugees. He also said that his party had met with no rebuff on the plan in any Arab capital where it had discussed the matter and that the Arabs were prepared to collaborate in such projects.

The U.N. official revealed that a group

of U.N. experts would arrive in Israel soon, to draw up, together with Israel experts, the final plans which will be submitted to the Conciliation Commission. The economic survey mission will revisit Israel next month. An official communiqué issued by the Israel Government disclosed, that the Israel Government has spent about 400,000 pounds (\$1,120,000) for Arab resettlement and reemployment. He estimated that out of an Arab population of about 170,000 in Israel at present, 30,000 are refugees. He also spoke of the government's measures to aid Jewish evacuees from the war areas and of the great damage caused the Israel economy by the war.

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The return to Israel of Arab refugees who were separated from their families and who are now living in Egypt or Egyptian-held territory was discussed at a meeting of the Egyptian-Israel armistice commission.

The atmosphere in which the conference was conducted was described as "most friendly." A joint subcommittee was established to draw up check lists of applicants who wish to return to Israel.

JEWISH AGENCY TO PROVIDE WATER SYSTEM FOR NEGEV

THE Jewish Agency plans to resettle some 10,000 refugee families on the land in the coming year, Levi Eshkol head of the agency settlement division announced. Mr. Eshkol said that the facilities for this gigantic resettlement project would be provided by the Keren Hayesod.

At the same time, Israel Ritov, chairman of the Keren Hayesod of Israel, said that his organization plans a 1,000,000-pound (\$2,800,000) fundraising drive in Israel this year.

The Agency official also announced plans for the laying of new waterlines in the Negev and the completion within three months of the eastern Negev water system which will bring millions of cubic metres of water annually to existing and new colonies in the desert region. He said that only 18,000,000 cubic metres of water were supplied to the Negev last year and that within two or three years 200,000,000 cubic metres will be available and will permit the cultivation of some 400,000,000 dunams (100,000

acres) of wasteland. These sources, plus the harnessed waters of the Yarkon River, will provide enough water not only for the Negev but also for the settlements along the Jerusalem-Tel Aviv road.

In a resume of the Agency's activities during the past year, Mr. Eshkol stated that it had spent 30,000,000 pounds for resettlement and immigration activities, 12,000,000 of which was supplied by the Keren Hayesod. There are still 8,000 immigrants in reception camps who must be resettled, he pointed out, and the Agency anticipated from 150,000 to 200,000 new arrivals in the Jewish year 5710. About 20,000 of these are expected to come from Poland alone.

The national council of Mapam (party of leftist tendencies), following two days of deliberations, decided to accept the Mapai's proposal that it join the present coalition government. The decision will be implemented "providing negotiations for a program agreed to by both sides on government policy can be successfully concluded," it was announced.

This same body will arrange the details involved in the return of the refugees to their families.

The Israel Army carried out the largest-scale maneuvers ever held in Israel. Premier David Ben Gurion, who is also Israel's Defense Minister, witnessed the exercises which were carried out by large infantry and artillery units. The Army announced its decision to create a frontier force to safeguard the Jewish state's borders against infiltrating marauders. The special unit will also maintain order and check on security in settlements lying close to the state's boundaries.

Heavy artillery fire north of Jerusalem disclosed that the Arab Legion has been carrying out extensive heavy arms maneuvers in the area between Jerusalem and Ramallah.

A new deep water port will be constructed on the coast between Jaffa and Tel Aviv at an estimated cost of 12,000,000 pounds (\$33,600,000), Tel Aviv Mayor Israel Rokach told the annual meeting of the Marine Trust Limited, which operates the port of Tel Aviv.

After considering three different sites, it was decided to adopt a plan which calls for the reclamation of a seaboard strip facing the Marshyia quarter, he reported. Besides the cost of construction of quays and breakwaters, it will be necessary to add another 8,000,000 pounds for reclamation of the marsh area. Mr. Rokach also reported that the port handled 301,000 tons of exports and imports during the first nine months of 1949.

Israel Premier David Ben Gurion was called a "traitor who has harnessed Israel to the imperialistic chariot," by Laurentiu Bercovici, a Bucharest leader of the Jewish Democratic Committee of Rumania. Mr. Bercovici was speaking at a meeting in Bucharest sponsored by the Committee and presided over by Prof. Barbu Lazareanu, its president.

In a similar attack on Mr. Ben Gurion in Unirea, the organ of the Committee, Bercu Feldmann, secretary-general of the organization, and a member of the Rumanian parliament, referred to the "latest anti-labor measures adopted by the Ben Gurion Government, which turn the

state of Israel into a base of attack against the Soviet Union and the People's Democracies." In order to stress this position, the writer continued, "the right-wing Socialists of Israel have walked out of the Organization for Strengthening Friendship with the U. S. S. R."

Mr. Beckelman said that in Poland the J. D. C.-supported Bank of Rehabilitation has extended some 650 individual loans during the first half of this year, while a similar number of loans were granted in Hungary during the same period. Other speakers urged increased support for existing credit institutions in Western Europe.

It was also announced that J. D. C. will withdraw its aid from the Jewish community in Yugoslavia by January 1. The present Jewish population of Yugoslavia has been reduced sufficiently—principally through the migration to Israel—to permit the J. D. C. to take this step. The present Jewish community comprises 5,500 persons who are generally self-sustaining. The J. D. C. took this action previously in Bulgaria, where the bulk of the Jewish community also proceeded to the Jewish state.

Conditions among the Jews in North Africa are "tragic, but not hopeless," Mrs. Helen Benatar and Morris Laub, J. D. C. directors in that area, reported to the parley. Stressing the need for extended medical aid and vocational training programs to the Jewish community in that area, they said: "When these men, women and children leave the wretched squalor in which they live and come to a place where they can walk in the sun, the results are amazing."

The French authorities in Morocco have decided to embark on a vast slum clearance program in the mellah (ghetto) of Casablanca in accordance with plans submitted by the Alliance Israelite Universelle.

According to the present plan, new buildings with facilities to house 12,500 inhabitants of the mellah will be built within 18 months. This move would wipe out half of the Jewish slum district in which it is common for eight to ten persons to live in one room with no light, running water or sanitary facilities.

Large tracts of land have already been chosen for project sites and a municipal

committee, which includes representatives of the Alliance and the Jewish community of Casablanca, are examining blueprints. The plans make provision for synagogues, schools and community centers.

Austrian Jews are seriously worried over the results of the parliamentary elec-

Histadrut Cuts Wages As Living Costs Drop

The Histadrut executive, by a 43-15 vote, adopted a resolution cutting two pounds and 370 mils from the monthly cost of living allowances granted workers in Israel. The action followed announcement of a 21-point drop in the cost of living index in the past three months.

The Histadrut resolution further provided that one-third of the wage cut approved in the resolution be deposited with the Finance Ministry for eventual refund, pending an examination of the index. Mapam delegates at the stormy session of the executive maintained that the government index was fallacious.

The need for an expanded reconstruction program for Jews who will remain in Europe was emphasized at the annual conference in Paris of Joint Distribution Committee directors of 18 countries in Europe and North Africa. Noel Aranovic, director of the J. D. C. reconstruction department, said that the increase of nationalization measures in Eastern Europe has created an "economically displaced persons" class among former middle class Jews in those countries.

Moses W. Beckelman pointed out that East European governments have been concentrating on bringing industrialization into agricultural areas and that these plans have not yet reached the stage where government factories are able to provide employment for large numbers of semi-skilled workers. He added that it was particularly important to note that "all individual enterprises, especially for artisans, continue to be tolerated."

tion, which will mean representation for 16 neo-Nazis in the House of Deputies, Ernest Stiassny, World Jewish Congress representative, told press representatives in Vienna. His views were substantiated by Emil Maurer, acting president of the Vienna Jewish Community.

NEWS OF THE CENTER

Late Friday Night Services to Begin November 4th

Our Late Friday Evening Lecture Services will begin for the season on Friday, November 4th, at 8:30 o'clock when Rabbi Levinthal will preach on the subject "Jerusalem—The Heart of Israel." In view of the present discussion before the United Nations on the future status of Jerusalem this lecture by Rabbi Levinthal should be of special interest to all of our congregation.

There will be a musical program by Cantor Sauler and the Brooklyn Jewish Center Choral Group conducted by Sholom Secunda.

Members and their friends are cordially invited to attend.

Judge Greenberg Elected President of Council of Synagogue Presidents

The Honorable Emanuel Greenberg, Judge of the Court of Claims of the State of New York, and a member of the Board of Overseers of the Jewish Theological Seminary of America, has been elected President of the newly formed National Council of Synagogue Presidents, it was announced by the Seminary, under whose auspices the Council is to be conducted.

The Council, comprised of almost 400 presidents of congregations located throughout the United States and Canada, has been established in cooperation with the United Synagogue of America and the Rabbinical Assembly of America, to help make the work of the synagogue president more effective in his community.

Judge Greenberg, who has been actively identified with philanthropic work for several years, has served with the Brooklyn campaign of the United Jewish Appeal for the past five years and is a member of its Board of Directors and Executive Committee. He has also served as President of the Manhattan Division of the Greater New York Associates of the Jewish Theological Seminary of America and has been President of the Brooklyn Jewish Center for seven consecutive terms.

Center Academy News

A good beginning was made at the Center Academy on September 12th—

painting and remodeling throughout both the main building and the annex have greatly improved the appearance of the school. Additional equipment, including that of a new science laboratory, will add greatly to the enrichment of the curriculum. Mr. Murray Diamond, the teacher of the seventh grade, will help the teachers of the school in the development of the science program. A new class of pre-kindergarten children has been formed. The Parents-Teachers Association is generously cooperating with the school by offering to augment the supply of books allowed by the Board of Trustees. The Association has also most kindly offered to furnish the teachers' rest room.

One of the important goals of the school this year is to effect the closest relationship between the Secular and Hebrew Departments.

Limited openings are still available in certain of the grades and it is advisable to make applications as soon as possible. Call school office for further information —President 4-1400.

Institute of Jewish Studies for Adults Opens With Large Registration

Our Center Institute of Jewish Studies for Adults opened its seventeenth season with an assembly on Wednesday evening, October 19th. Rabbis Levinthal and Saltzman welcomed the old and new students. Registration is still open to all men and women in this community who want to take advantage of the opportunity which the Center offers with these courses of Jewish study. Courses are given in Conversational Hebrew, Bible, Jewish History, Jewish Religion, Talmud and other subjects. All the courses are in charge of expert educators and pedagogues and are given on Tuesday and Wednesday evenings. Special day courses for women are also offered on Monday and Wednesday mornings. For further information please communicate with the Registrar of the Institute, Mrs. Rabinowitz, on the school floor of our building.

Junior Congregation News

The Junior Congregation services were enthusiastically praised by many parents and members of the Center who visited

these services during the High Holidays. Those who officiated at the services were alumni of the Junior Congregation. The visitors commented on the fine spirit of participation and of the sincere interest of those who attended. Among those who officiated were Leroy Lowenfeld, Herbert Kummel, Robert Kritz, Lloyd Altman, Sandor Schaeffer and Arthur Viders.

Sermons were delivered by Rabbi Lewittes. For the second day Rosh Hashonah the sermon was delivered by Mr. Irvin Rubin.

The following teachers assisted in the Junior Congregation services: Mrs. Beder, Mr. Campeas, Mr. Edelheit, Mr. Shpall and Mrs. Zusman.

Young Married Group

The newly organized Young Married Group of the Center has gotten off to a grand start. Their opening meeting on Wednesday evening, October 12th, which featured Rabbi Saltzman as the speaker on the subject "Why a Kosher Home?" was most successfully received and enjoyed by everyone present.

The second meeting of the season will be held on Wednesday evening, November 9th. The program will include an "Eternal Light Script" under the direction of Irvin Rubin. We are certain this will prove most interesting and hope to greet many more of our young married people.

Delicious refreshments are always served and dancing and a social evening always follows. Many of these delightful evenings are promised for the future and all our young married members are invited to join our ranks.

Congratulations

HEARTIEST congratulations and best wishes are extended to the following:

Mr. and Mrs. Joseph N. Blumberg of 386 Linden Boulevard on the marriage of their son, Emanuel R., to Miss Norma Barchas on October 23rd.

Mr. and Mrs. Murray D. Isaacowitz of 959 Park Place on the celebration of their twenty-fifth wedding anniversary on October 28th.

Daily Services

Morning services at 8:00 o'clock.
Mincha services at 4:45 p.m.

Inta-League Boys and Girls Clubs Open Successful Season

The Inta-League Boys and Girls Clubs of the Center opened their new season on October 22nd with a most successful attendance. Plans for a season of very fine meetings and programs are being arranged and all boys in the last two years of high school and girls in high school are cordially invited to join the group and participate in its activities.

Center Junior Clubs Opened Season Saturday, October 22nd

All our Saturday night Junior Clubs had their opening meeting on Saturday evening, October 22nd. The following groups are scheduled to meet Saturday evenings during the season:

INTA-LEAGUE BOYS—Boys in the junior and senior years of high school. Zionist, athletic and social program.

INTA-LEAGUE GIRLS—Girls in high school. Zionist, cultural and social program.

SHOMRIM—Boys in the first two years of high school. Young Judean and athletic activities.

VIVALET—Girls in the upper grades. Young Judean and social program.

TZOFIM and MACCABEES—Boys in elementary school. Young Judean and athletic program.

CANDLE-LITES—Girls up to 11. Games, Arts and Crafts.

These clubs are under the expert guidance of efficient leaders. Members' children and students from our Hebrew and Sunday Schools, who are eligible, are cordially invited to attend.

Sabbath Services

Friday evening services at 4:45.

Kindling of candles at 4:38.

Sabbath services, "Noah" — Genesis 6.9-11.32; Prophets — Isaiah 54.1-55.5, will commence at 8:45 p.m.

Mincha services at 4:45 p.m.

Rabbi Saltzman will preach on the weekly portion of the Torah.

Election Day Gym Schedule

The Gym and Baths Department will be open on Tuesday, November 8th (Election Day) for men from 10 a.m. to 2 p.m. and for boys from 2 to 4 p.m.

Bar Mitzvah

A hearty Mazel Tov is extended to Mr. and Mrs. Murray Bloom of 261 East 57th Street on the Bar Mitzvah of their son, Barry, which will be celebrated at the Center this Sabbath morning, October 29th.

Judge Emanuel Greenberg Honored by Jewish Theological Seminary

Judge Emanuel Greenberg was one of a number of leading American Jewish laymen, presidents of congregations in this land, who received a Citation for Distinguished Services from the Jewish Theological Seminary of America. The occasion for this event was the Opening Convocation of the Seminary on Tuesday, September 27. Former Governor Herbert H. Lehman conferred the Citation which was given "In recognition of devoted leadership of your community and your dedication to the Faith of Israel."

Additions to Library

The following books have been added to our library collection and are ready for circulation:

Memoirs of a New American—Nathan Kushin

Israel: A History of the Jewish People —Rufus Leaise

The Mature Mind—Harry A. Overstreet

History of the New Testament Times —Robert H. Pfeiffer

Why Jesus Died—Pierre Van Paassen

Legend of Louise—James Waterman Wise

The World As I See It—Albert Einstein

Book of Mishneh Torah of Maimonides —Jacob Rabinowitz

Di Yidden in Ukraine—Mintz

The Aspirin Age

Mishneh Torah Book II—Hyamson

College Yiddish—Weinreich

Di Geschichte von Zionismas

Mickey Marcus—The Story of Col. David Marcus—Juvenile — J. Halperin, P. Hienik

Acknowledgment of Gifts

We acknowledge with thanks receipt of donations for the purchase of Prayer Books, Talmudim and books for our library:

Dr. and Mrs. Philip Langsam in honor of the Bar Mitzvah of their son, Michael.

Mr. and Mrs. Philip L. Lipshutz in honor of the marriage of their son, Raymond, to Miss Ellen Cutler.

Library

Gladys Levy

Judith Fenichel

Janet Epstein

THE YOUNGER MEMBERSHIP

THE panel discussion held September 20 on the meaning and purpose of prayer proved successful beyond all expectations. It was gratifying and revealing to find the membership earnestly interested in such seemingly theoretical argumentation. The question period which followed was provocative and stimulating. This event will serve as a guide to future Young Folks League programs.

The Sabbath services on October 1st, conducted almost in their entirety by YFL members, drew favorable comment from our Rabbi and elder members in our congregation. Though attendance was not too large, those present were so favorably impressed that they will surely come to future Sabbath services—which of course was the purpose of this innovation. It is hoped that this service will act as a spur to greater participation by the Younger Membership in the religious life of the Center.

Events to Come

November 1st — Zionist Organization of America membership drive with Capt. Tamar Hamburger, recently returned from Israel, as guest speaker. Two very fine films about life in Israel will be shown.

November 8th—Election Night party.

November 15th—Celebration of Jewish Book Month. Rabbi Lewittes will lecture on the trend in Jewish Literature today. We will also exhibit a collection of books and periodicals which many of you will no doubt want to subscribe to.

November 22nd—A program devoted to the advancement of the Jewish Theological Seminary of America.

November 29th—In commemoration of the U.N. decision to partition Palestine. Miss Tova Roni, celebrated singer, will be featured, leading group singing of stirring Hebrew songs in a gala holiday spirit.

Our Program Committee, under the chairmanship of Mr. Irvin Rubin, recently completed the planning of the program through May, 1950. Many a weary hour was spent by the committee, as Rabbi Saltzman—who sat through every meeting, and to whom we are indebted for sage counsel—can testify. The interest that you displayed in response to our various programs in the

(Continued on page 16)

HEBREW SCHOOL NEWS

Awards

The Board of Education of the United Synagogues of America has conferred its highest award of "Keter Torah" on two students of the Brooklyn Jewish Center Hebrew School, Robert Spevack and Suzanne Shapiro. This award is based on high scholarship, excellent attendance, participation in the Junior Congregation and devoted service to the Hebrew school.

Recipients of the Keter Torah are elected to the city-wide Honor Society of the United Synagogue. The awards were conferred at a special assembly held at the Society for the Advancement of Judaism, 15 West 86th Street, New York City, on Sunday, October 23, 1949. At the same assembly annual achievement awards were conferred on the following students of our school:

Renee Aronow	Robert Granovsky
Rita Aronow	Barbara Kaplan
Edward Aaronson	Leslie Krimsky
Ruth Berman	Deborah Kallen
Myles Behrens	Peggy Krakauer
Paul Berk	Arthur Kaplan
Martin Brownstein	Gella Kaplan
Phyllis Brustein	Jerome Kern
Lila Berger	Paul Kushner
Alan Cohen	Lawrence Levy
Isaac Dressner	Myra Nelson
Bernice Eiselman	Martin Nachimson
Jeannette Flamm	Minton Paul
Richard Feinman	Alan Pinsky
Naomi Friedman	Deborah Rothman
Bernard Goldstein	Naomi Raphael
Ellen Gofseyeff	Arthur Rudy
Alan Gnaizda	Naomi Schiff
Harvey Gottlieb	Martin Sloate
Barbara Gross	Sol Tanenzapf
	Michael Zwerling

* * *

Simchat Torah

The annual Simchat Torah Hebrew School procession took place on Saturday, October 15, 1949. American and Jewish flags were distributed to those present. Students newly admitted to our Hebrew School were officially inducted by Rabbi Manuel Saltzman. These first grade students were then given the position of honor in the Hakafot or Torah procession. The school songs were led by Mr. Sholom Secunda.

A play was then presented by the

Hebrew Dramatic Club under the direction of Mrs. Evelyn Zusman. The play depicted a Sukkot procession in temple days. Refreshments were distributed by a P.T.A. committee hosted by Mrs. J. Kushner. Rabbi Lewittes presided.

Our Simchat Torah procession has received very favorable comment in the Jewish press because of the impressive manner in which the children carry out the Simchat Torah traditions.

* * *

The students of the Hebrew School were guests of the Center Academy at a special Sukkot party held on Wednesday, October 12, 1949. Miss Benedict presided and introduced Rabbis Saltzman and Lewittes who greeted the students of both schools. A special letter of greeting from Rabbi Israel H. Levinthal was read to the students.

A colorful program of Hebrew and folk songs was presented by Miss Murai. School songs were led by Miss Prensky.

The speakers stressed the fact that this was the first joint celebration of the Center Academy and the Hebrew School and expressed the hope that it would mark the beginning of a period of close cooperation between the two schools who share the same aims, education of our children as good Jews and good Americans.

* * *

P.T.A.

The opening meeting of the P.T.A. will be held on Wednesday, November 16, 1949. An interesting program in conjunction with Jewish Book Month is being arranged for this meeting. Mrs. Julius Kushner, president of the P.T.A., has extended a cordial invitation to all parents of our students and to members of the Center to attend this meeting.

* * *

Mr. Leon Shpall, one of the members of the Hebrew School faculty, has contributed a series of articles to the "General and Jewish Encyclopedia" which was just published in Jerusalem. Mr. Shpall, who has established a reputation for his research in American Jewish history, contributed material concerning the Jewish community life in America.

Junior League

THE Junior League, our college age youth group, is in full stride.

Election of officers was held on October 27th and November promises to be filled with cultural and social evenings. Our first meeting on November 3rd, will feature a panel discussion on the issues in the coming election. November 10th has been set aside as a social evening, at which time we will honor our new members. A book review of Arthur Miller's latest best-seller "The Sure Thing," will provide a stimulating evening on November 17th. Our last meeting of the month, on November 24th, will be a social at which we will renew acquaintance with the college age Center youth that comes home from out-of-town schools for the Thanksgiving holiday.

We are proud of the part that our members play in our programs. Our only regret is that there are some Center members who have not as yet joined us on Thursday nights. We urge all Center youth of college age to attend Junior League meetings and find out what they are missing.

Library Schedule

The following schedule now prevails in our library: Mondays, Tuesdays, Wednesdays and Thursdays from 2:00 to 6:30 P.M., and 7:00 to 9:00 P.M., and on Sundays from 10:00 A.M. to 2:00 P.M.

Younger Membership

(Continued from page 15)

past served as a guide to the committee in preparing this weekly schedule. We sought to integrate cultural programs which should be of particular interest to us as young Jews, with good wholesome social evenings.

In keeping with our responsibility as members of the Brooklyn Jewish Center, we have scheduled such programs as a Zionist Organization membership drive, a series of lectures and discussions of various phases of American-Jewish life, as well as Election Night and Chanukah parties.

It was our purpose to devise programs that would be interesting and well balanced. Your suggestions and constructive criticisms will aid us in improving our Tuesday evenings. Let us hear from you.

—MILTON REINER.

PAGING SISTERHOOD!

October and November are months of great significance to Americans. On October 24, a historic ceremony marked the dedication of the permanent United Nations headquarters, from which will emanate the clarion call of universal peace and understanding among men. November 8th is Election Day. Citizens in a democracy are privileged to vote for the leaders by whom they choose to be governed and for the issues they favor. It is therefore our duty as Americans to remember to exercise our legal right on this day. Women, get out and vote!

SARAH KLINGHOFFER.

General Meeting, September 19th

Our first meeting of the season on September 19th was attended by many members who manifested enthusiasm for the business part of the program as well as the musical diversion. President Sarah Klinghoffer asked for sponsors for each month's Kiddush, and urged the mothers to attend the Sabbath services, thereby setting the proper example to the children. Announcement of a trip to the Jewish Museum in December, and an all-day Seminar on November 28th, under the chairmanship of Sarah Epstein, evoked much interest. On behalf of the UJA drive, Hershey Kaplan appealed to those who had not completed payment on their pledges to do so quickly because the need in Israel is urgent. Our President called attention to two currently popular films which all Jews should see, "Sword in the Desert" and "The Earth Cries Out." Two announcements from the Women's League of the United Synagogue included an invitation to Center members to attend their annual Succoth party at the Seminary, and another sought reservations for a five-week series of lectures, sponsored by the Brooklyn Branch of Women's League. Most important business of the evening was the Mother-Daughter Luncheon and Fashion Show scheduled for Wednesday, October 19th. Chairman Ruth Bernhardt requested the co-operation of

the membership. Since it is Sisterhood's only fund-raising project, it is necessary for all our women to make reservations and enjoy a splendid afternoon. In introducing the cultural part of the program, Chairman Sarah Epstein called upon our dear Rabbi Levinthal for a message to inspire our members for the year ahead. Referring to Moses' dying request to his people that they "stand together," he stressed co-operation and joint efforts, stating that only by "standing together" could we hope to maintain our Jewish ideals and our religious culture. The "piece de resistance" of the evening was the splendid performance by Irene Rosenberg at the piano and her sister Sylvia on the violin. Their skill and charm delighted the audience, whose applause was rewarded with several encores. Refreshments and a social hour concluded our first meeting.

Committee Reports:

Kiddush For Junior Congregation—Call on Fanny Buchman, or Mrs. A. Rachmil, for sponsorship of a Kiddush for the children's congregation.

Cheer Fund will be happy to receive any contribution in honor of or in memory of an occasion which members wish to mark. See Lil Zakhem, Soc. Secy.

Religious Committee—Lil Lowenfeld reminded our women to make attendance at Sabbath services a habit, and the children then would learn to emulate the parents.

Federation of Jewish Philanthropies, under chairmanship of Lil Levy, has launched its Women's Division campaign, and all Board members are expected to take active part in securing contributions which will insure success for the drive. There will be a luncheon on Nov. 9th for contributions of \$100.00. Brooklyn Federation Day will be held on January 18th at the St. George Hotel.

Night of Stars—Chairman Dorothy Wisner urges members to secure tickets from her. \$1.20 to \$15.00. Show will

be held Monday evening, November 14, at Madison Square Garden.

Torah Fund Luncheon—Proceeds to Jewish Theological Seminary, through Women's League, on Wednesday, March 8th.

Women's League—Sisterhood will act as hostess for the combined open meeting of the Metropolitan and Brooklyn Branches, on Monday, January 9th. Chanukah Luncheon tickets for the annual Women's League event, at the Commodore, on Monday, December 19th, are now on sale. See Sarah Epstein for reservations.

Leadership lecture series, beginning Thursday, October 20th, continuing for five consecutive Thursdays, from 1-3, all for \$3.00, under direction of Helen Sussman, to be held at Jewish Communal Temple, Avenue I and E. 12th Street.

Museum Tour—Chairman Bea Schaeffer, and co-chairmen Mary Kahn and Anne Weisberg, will accept paid reservations, \$1.00, for a bus trip and guided tour with lecture by Dr. Kaiser, to Jewish Museum, on Wednesday, December 7, at 2:00 P.M.

All Day Seminar—Most important event yet in Sisterhood, Monday, November 28th. A. M. Session, 11:00 o'clock: "Religious Life in the New Israel," by noted speaker; forum; guest luncheon; musical program; Symposium on "Decision For Tomorrow," including panel of three famous speakers, and moderator who will present a discussion on "Religious Practices in America," from the orthodox, reform and conservative points of view. Rabbi Levinthal will greet the large assemblage, which will include presidents and representatives from all local Jewish women's groups. Be sure to come and bring your friends to enjoy this most stimulating program.

Cheer Fund Contributions:

- In honor of daughter's engagement
Mrs. R. Joley
- In honor of new grandson
Mrs. Mildred M. Levine
- In honor of new granddaughter
Mrs. Iona Taft
- In honor of grandson's Bar Mitzvah
Mr. Charles Blacher
- In honor of son's graduation
Mrs. Gert Heimowitz

[Continued on page 22]

MEMBERSHIP APPLICATIONS

The following have applied for membership in the Brooklyn Jewish Center:

ABRAMSON, MISS IRIS

Res. 1710 Ocean Pkwy.

Proposed by Nat Horowitz,

Dr. Sol Gross

AGIN, MISS ARLYNE B.

Res. 560 Lefferts Ave.

Proposed by Michael Levine,

Thelma Plafker

ALTMAN, MISS ROSE

Res. 650 Crown St.

ASHEN, MISS MILDRED

Res. 721 Empire Blvd.

BANNER, HAROLD

Res. 201 Linden Blvd.

Bus. Squibb Sales, 25 Columbia Hts.

Single

Proposed by Murray Rosenthal,

Nathaniel Friedman

BASS, MISS ROSALYN

Res. 3845—18th Ave.

Proposed by Jerome Gellerstein

BAUER, MISS CEIL

Res. 280 Parkside Ave.

Proposed by Nat Gurwitch,

Morton Weinberger

BECKER, LOUIS

Res. 381 Alabama Ave.

Bus. Accountant, 26 Court St.

Single

Proposed by Elaine Abrams,

Laura Ehrenberg

BELL, MISS HARRIET

Res. 2110 Newkirk Ave.

Single

Proposed by Nat Gurwitch,

Morton Weinberger

BERGER, MORTON

Res. 1449 E. 23rd St.

Bus. Accountant, 92 Liberty St.

Single

Proposed by Philip Amster,

Geo. Feldman

BIERMAN, HERBERT

Res. 925 Prospect Pl.

Bus. Gloves, 34 E. 30th St.

Married

Proposed by Benj. Perlman,

Philip Perlman

BIRDOFF, MISS HARRIET

Res. 646 Argyle Rd.

Proposed by Jerome Gellerstein,

Ruth Katz

BLANKOFF, ARTHUR

Res. 150 Crown St.

Bus. Fireproof Doors, 76 Lexington Ave.

Married

Proposed by Philip Amster,
George Feldman

BLUESTONE, DR. SEYMOUR S.

Res. 523 Eastern Pkwy.

Single

Proposed by Harold Jacobs,
Harry Fuchs

BROWN, MISS ESTHER

Res. 3623 Quentin Rd.

Proposed by Lillian Greenberg,
Rose Weisfeld

CARMELY, MISS NAOMI

Res. 441 Brooklyn Ave.

Proposed by Jos. S. Scheinberg,
Leo Kaufmann

CHAIKEN, MISS EDYTHE

Res. 582 Saratoga Ave.

Proposed by Seymour Eisenstadt,
Gladys Scherr

CHAPNICK, MISS GLORIA

Res. 110 Keap St.

Proposed by Nat Gurwitch,
Morton Weinberger

COGEN, MISS PEARL

Res. 260 Ocean Pkwy.

Proposed by Elaine Abrams,
Laura Ehrenberg

COHEN, AARON

Res. 518 Elton St.

Bus. Furs, 333—7th Ave.

Single

Proposed by Jerome Gellerstein,
Tess Levine

COHEN, IRA GERSON

Res. 111 W. 16th St.

Bus. Rainwear, 200—5th Ave.

Single

Proposed by Benj. Perlman,
Philip Perlman

DAVIS, JEROME

Res. 1823 Avenue O

Bus. Exporters, 58 Lispenard St.

Single

Proposed by Jack Mintzer,
Harry Gumer

DIAMOND, IRVING

Res. 456 Schenectady Ave.

Bus. Linens, 11 E. 26th St.

Proposed by A. J. Stelzer

DIAMOND, SAUL

Res. 291 Snediker Ave.

Bus. U.J.A., 250 W. 57th St.

Single

Proposed by Nathan Abrams

ECKSTEIN, EUGENE

Res. 1494 Carroll St.

Bus. Dry Goods, 74 Orchard St.

Single

Proposed by Joseph H. Aaron,

Dr. S. T. Markoff

EDELSON, MISS FLORENCE

Res. 569 Empire Blvd.

Proposed by Jerome B. Simonson,

Norman S. Ruchman

EIGG, RALPH T.

Res. 552 Pennsylvania Ave.

Proposed by Pauline Steiner,

Harold Sobelman

EISENBERG, BURTON J.

Res. 556 Crown St.

Bus. Apparel, 354—4th Ave.

Single

Proposed by Ralph E. Seiden,

Herbert Eckert

FEIGEN, MISS THELMA

Res. 75 E. 95th St.

FESTBERG, MISS SARA

Res. 80 So. 10th St.

Proposed by Sylvia Simon,

Pearl Person

FELD, MISS ROSALYN

Res. 469 E. 93rd St.

Proposed by Muriel Silverstein,

Milton Silverstein

FLAMM, MRS. SADYE

Res. 398 Crown St.

Proposed by Dr. Emanuel Spaet,

Judge A. David Benjamin

FOGELSON, MISS FRANCINE

Res. 1040 Carroll St.

Proposed by Evelyn Friedman

FRANKENSTEIN, MISS GLORIA

Res. 897 Empire Blvd.

FREY, MISS LYNNE

Res. 575 Saratoga Ave.

Proposed by Laura Ehrenberg,

Seymour Eisenstadt

FRIEDMAN, GEORGE S.

Res. 2002 Strauss St.

Bus. Insurance

Single

Proposed by Harry Passales,

David Price

FRIEDMAN, MISS LAURA

Res. 739 Miller Ave.

Proposed by Martin Bruckner,

Harry Mandler

GALLOP, MISS MAE

Res. 488 Montgomery St.

Proposed by Abt. H. Zirn

SELLER, SAMUEL
Res. 201 Crown St.
Bus. Board of Education
Single

GILMAN, MISS RUTH
Res. 767 Miller Ave.
Proposed by Martin Bruckner,
Harry Mandler

GOLDBERG, MISS IDA
Res. 568 Ralph Ave.
Proposed by Rhoda Soicher,
Maxwell Cobert

GOLDBERG, MISS LAURA L.
Res. 1025 St. Johns Pl.
Proposed by Harold Sobelman

GOLDMAN, MISS DORIS
Res. 1734 E. 7th St.
Proposed by Harold Ignatoff,
David Rosenberg

GOLDSTEIN, MISS ZINA
Res. 218 E. 95th St.
Proposed by Rhoda Soicher,
Nat Gurwitch

GORDON, DR. BENJ. S.
Res. 1488 President St.
Bus. Pathologist, U.S.V.A. Hosp.
Married
Proposed by Benj. Machlin,
Dr. David Kershner

GORDON, SAMUEL
Res. 1031 Rutland Rd.
Bus. Dunn & Bradstreet
Single
Proposed by Morton N. Chalef,
Jerome Chalef

GOTTLIEB, SAMUEL
Res. 751 St. Marks Ave.
Bus. Textiles, 207 Avenue C
Married
Proposed by Arthur Scheinert,
Frank Schaeffer

GREENBERG, MISS ETTA
Res. 49 E. 95th St.
Proposed by Harry Gumer,
Laura Ehrenberg

GREENSPAN, MRS. ANNA
Res. 451 Kingston Ave.
Proposed by Isadore S. Koeppl,
Meyer Hausner

GROMET, M. J.
Res. 659 Gates Ave.
Bus. Diaper Service, 657 Gates Ave.
Married
Proposed by Abe Mann,
Geo. Phillipson

HABERMAN, SAM
Res. 506 Eastern Pkwy.
Bus. Plumbing Supp., 302 Sheffield
Ave.

Single
Proposed by Nat Hoffspiegel,
Michael Kahn

HAMMERSCHLAG, MISS ESTHER
Res. 418 Alabama Ave.
Proposed by Martin Bruckner,
Etta Greenberg

HAND, MISS EDITH
Res. 1048 Sutter Ave.
Proposed by Aaron Levine,
Seymour Glass

HAYMAN, MARTIN
Res. 3005 Bedford Ave.
Bus. Textiles, 450-7th Ave.
Married
Proposed by Center Academy

HIRSCH, MISS MURIEL
Res. 65 Ocean Ave.

HOROWITZ, MISS GERTRUDE
Res. 182 E. 57th St.
Proposed by Benj. H. Wisner

JACOBSON, MISS PEARL
Res. 193 E. 52nd St.
Proposed by Nat Hoffspiegel,
Harry Smolar

KALT, MISS ELAINE
Res. 23 E. 95th St.
Proposed by Harry Gumer,
Laura Ehrenberg

KATZ, MISS ANNETTE
Res. 449 Williams Ave.
Proposed by Martin Bruckner,
Etta Greenberg

KATZ, MISS RUTH
Res. 628 Osborn St.
Proposed by Harold Sobelman,
Nat Hoffspiegel

KATZ, MISS SHIRLEY
Res. 279 E. 92nd St.

KAYE, MISS ELSIE
Res. 1623 Avenue V
Proposed by Dr. Alla D. Litvak

KOTOK, MISS LYNN
Res. 10 Ocean Pkwy.
Proposed by Nat Hoffspiegel,
Edw. E. Stashin

KREITZBERG, MISS PEARL
Res. 388 E. 58th St.
Proposed by Milton Reiner

LANDSMAN, MISS MILLIE
Res. 253 E. 91st St.
Proposed by Philip Palevsky

LEIBOWITZ, MISS ANNE G.
Res. 582 Howard Ave.

LEVISON, SAM
Res. 1380 Union St.
Bus. Entertainer
Married
Proposed by Samuel Lemberg,
Joseph Goldberg

LEVINE, MISS DORIS
Res. 225 So. 3rd St.
Proposed by Phil Wasserman,
Eileen Charney

LEVINE, MISS EVELYN
Res. 2223 Cortelyou Rd.

LEVINE, LEONARD
Res. 570 Lefferts Ave.
Bus. Ladies Wear, 47 E. Bway.
Married
Proposed by Irv. Balmuth,
Samuel Weiss

LEVINE, MORRIS
Res. 220 Bristol St.
Bus. Accountant, 5 Beekman St.
Single

LEVINE, WALTER L.
Res. 1367 Sterling Pl.
Bus. Printing, 24 New Chambers St.
Proposed by Aaron Levine,
Seymour Glass

LICHSTEIN, MISS MARY
Res. 461 E. 93rd St.
Proposed by Muriel Silverstein,
Milton Silverstein

LIEBERMAN, MARVIN
Res. 550 Georgia Ave.
Bus. C.P.A., 11 West 42nd St.
Single
Proposed by Shirley Jasphy,
Laura Ehrenberg

LIEBERMAN, MISS SHIRLEY
Res. 611 Bedford Ave.

LINDENAUER, MISS GERTRUDE
Res. 2126 Benson Ave.
Proposed by Sylvia Simon,
Pearl Person

LISON, DAVID
Res. 813 Saratoga Ave.
Bus. Dental Lab., 1780 Bway.
Single
Proposed by Dr. Samuel H. Rosen

LITE, MISS PHYLLIS
Res. 1460 E. 8th St.
Proposed by David Rosenberg,
Harold Ignatoff

LITTMAN, MISS BELLA
Res. 728 Howard Ave.

MALLYN, MISS LILYAN
Res. 1170 Lincoln Pl.
Proposed by Morris Hecht

MANDEL, CHARLES
Res. 1958-76th St.
Bus. Real Estate, 1502 Flatbush Ave.
Single
Proposed by Herman Rossler,
Harold Kalb

MANDEL, MISS GERTRUDE J.
Res. 1402 Carroll St.

Proposed by Helene Schulman,
Gerald Jacobs

MARGULIES, MISS FLORENCE
Res. 1039 Beach 9th St.
Proposed by Rhoda Soicher,
Nat Gurwitch

MAY, JACK
Res. 1730 Carroll St.
Bus. Die Mfg., 25 W. 19th St.
Married
Proposed by Edward Becker,
Rea Cammerman

MILLER, ARTHUR L.
Res. 1234 Lincoln Pl.
Bus. R.C.A. Lab., Princeton, N. J.
Single
Proposed by Jeanette Block,
Helen Brasner

MINTZ, LEO
Res. 270 Empire Blvd.
Bus. Silk, 570—7th Ave.
Married
Proposed by Murray Goldsmith

MOSES, MISS ESTHER
Res. 95B Seaview Dr.
Proposed by Aaron Levine,
Seymour Glass

PEARL, MAX
Res. 691 Sheffield Ave.
Bus. Handkerchiefs, 123—5th Ave.
Proposed by Shirley Jasphy,
Gerald Jacobs

PHILLIPS, MISS RIDIA
Res. 600 Logan St.
Proposed by Dr. Jacob Halperin

PINTEL, MISS BEVERLY
Res. 7902 Bay Pkwy.
Proposed by Dr. Sol Gross,
Elaine Deutsch

POMERANTZ, MISS SHIRLEY R.
Res. 435 E. 92nd St.
Proposed by Dr. Jacob Halperin,
Dr. Jules B. Aaron

PROPPER, MISS BERNICE
Res. 162 Navy Walk
Proposed by Dr. Milo Berkowitz,
Harold Kalb

RAPPAPORT, LOUIS
Res. 1296 Pacific St.
Bus. Taxi
Proposed by Dr. Abr. Weissman

RECKSON, MISS BETTE
Res. 877 Empire Blvd.
Proposed by Pauline Novins,
Claire Geller

RINGHEL, GRACE J.
Res. 429 Brooklyn Ave.
Proposed by Naomi Bachman,
Paul Cohen

ROBERTS, MISS RUTH
Res. 615 New Jersey Ave.

ROSEN, MISS BOBBIE
Res. 559 Stone Ave.
Proposed by Dr. Alla D. Litvak,
Dr. I. J. Greenblatt

ROSEN, MISS GERTRUDE
Res. 285 Bristol St.
Proposed by Jack Glassman

ROSENKRANZ, MISS ESTHER F.
Res. 1597 Sterling Pl.
Proposed by Dr. Sol Gross,
Helen R. Morris

ROSNER, MISS HANNAH
Res. 48 Fleet Walk
Proposed by Sylvia Simon,
Pearl Person

ROSSOW, MISS ANITA
Res. 1819 Avenue L
Proposed by Dr. Sol Gross,
Ben R. Berke

ROTHMAN, DANIEL
Res. 883 Eastern Pkwy.

SAMUELS, MONROE
Res. 959 Park Pl.
Bus. Shoe Sales, Flushing, L. I.
Proposed by Martin Bruckner,
Gerald Jacobs

SCHACTER, STANLEY M.
Res. 1562 E. 26th St.
Bus. Groceries, 87—3rd Ave.
Single
Proposed by Philip Amster,
Geo. Feldman

SCHNEIROV, MISS BELLE
Res. 638 Clarkson Ave.

SCHOENBERG, WILLIAM S.
Res. 212 B. 138th St.
Bus. Pawnbrokerage, 134 Myrtle Ave.
Single

SCHWARTZ, CARL
Res. 751 St. Marks Ave.
Bus. Attorney, 62 Cooper Sq.
Married
Proposed by Dr. Samuel S. Gilbert,
David R. Aaron

SCHWARTZ, MAX
Res. 715 St. Marks Ave.
Bus. Produce, 60 Harrison St.
Married
Proposed by Abr. Bass,
Jos. Richman

SEIF, OSCAR
Res. 960 Sterling Pl.
Bus. Bananas, 43 Washington Ave.

SHERMAN, MISS MALVINA
Res. 1710 President St.
Proposed by Jane Ellentuck,

Sylvia Sonenberg
SIEGEL, MISS LILYAN
Res. 768 Miller Ave.
Proposed by Harry Mandler

SIMON, ISIDOR
Res. 98 Sterling St.

SOLOMON, MISS LUCILLE
Res. 603 Osborn St.
Proposed by Harold Sobelman,
Milton Harris

STEIN, MISS IDA
Res. 215 So. 3rd St.
Proposed by Phil Wasserman,
Eileen Charney

STEIN, RALPH
Res. 908 Hopkinson Ave.
Bus. Lithographer, 601 W. 26th St.
Single
Proposed by Louis H. Sklar,
Milton Harris

STILLMAN, MAX
Res. 520 Crown St.
Bus. Novelty, 476 Jefferson St.
Single
Proposed by Rose Stillman

SUSHMAN, MISS BETTY
Res. 1010 President St.

TANNENBAUM, JACK B.
Res. 120 Ocean Pkwy.
Bus. Attorney, 50 Court St.
Married

TANNENBAUM, SAMUEL
Res. 501 Argyle Rd.
Bus. Attorney, 295 Madison Ave.
Single
Proposed by Oscar Kurshan,
Harry Fuchs

TEPPER, MISS SHIRLEY
Res. 288 Crown St.
Proposed by Simon Goldstein

VARET, GUSTAV V.
Res. 777 St. Marks Ave.
Bus. C.P.A., 225 Lafayette St.
Married
Proposed by Joseph Jaspan

VOGEI, GEORGE
Res. 576 Eastern Pkwy.
Bus. Jewelry
Married
Proposed by Harry M. Levine,
Abr. Ginsburg

WAGENHEIM, PHILIP R.
Res. 934 Carroll St.
Bus. Lawyer, 125 W. 40th St.
Married
Proposed by William L. Kuhn

WAGNER, MISS LENORE
Res. 28 E. 56th St.
Proposed by Bernice Cohen

WAPNER, CHARLES
Res. 601 Lefferts Ave.
Bus. Attorney, 16 Court St.
Married
Proposed by Joseph Jaspan

WARSHARSKY, GERALD
Res. 125 Dumont Ave.
Bus. Furs, 345—7th Ave.
Single
Proposed by Harry Passales,
David Price

WASSERMAN, MARTIN
Res. 723 Eastern Pkwy.
Bus. Pharmacy, 2201 Bway.
Single
Proposed by Milton Reiner,
Frank Wold

WEILER, Miss HILDA J.
Res. 43-31—45th St.
Proposed by Nat Horowitz

WEINER, HERMAN L.
Res. 266 Brooklyn Ave.
Bus. Novelty, 15 W. 36th St.
Married
Proposed by I. Frank Miller,
Jerome Chernow

WEINER, Miss JOYCE
Res. 101 Ocean Pkwy.
Proposed by Leo Tallerin,
Herbert J. Okoskin

WELLING, Miss CECILY
Res. 496 E. 95th St.
Proposed by Bernice Cohen

WERNER, Miss ANN
Res. 259 E. 92nd St.
Proposed by Philip Palevsky

WOLK, FRANK
Res. 520 Crown St.
Bus. Pharmacy, 2959 Bway.
Single
Proposed by Frank Wolk,
Ephraim Rudin

WOODS, HARRY
Res. 451 Kingston Ave.
Bus. Importer, 686 Grand St.
Proposed by Isador Koeppl,
Meyer Hausner

ZIMMERMAN, JESSE
Res. 2031 Union St.
Bus. Converter, 379 Bway.
Single
Proposed by Herman Katz,
Samuel R. Cohen

The following have applied for re-instatement:

ELSBERG, DR. M. S.
Res. 522 Eastern Pkwy.
Bus. Dentist
Married

GILBARD, BERNARD W.
Res. 121 Louisa St.
Bus. Attorney, 1440 Broadway
Single
Proposed by Murray Rosenthal,
Nathaniel Friedman

GLATZER, DR. NAHUM NORBERT
Res. 135 Eastern Pkwy.
Bus. Publishers, 392 Madison Ave.
Married

ISAACS, DR. ARTHUR
Res. 125 Ocean Ave.
Married

LINDENBAUM, ABRAHAM M.
Res. 706 Eastern Pkwy.
Bus. Lawyer, 100 Clinton St.
Married
Proposed by Murray Feiden,
Stanley Steingut

STAM, LEO
Res. 289 Empire Blvd.
Bus. Optometrist, 154 Sumner Ave.
Single
Proposed by Nat Hoffspiegel,
Harold Sobelman

CHESNER, JACK
Res. 260 Ocean Pkwy.
Bus. 26 Court St.
Married
Proposed by Leo Chizner

LEVINE, HERMAN
Res. 1571 Carroll St.
Bus. Pharmacist, 5413—5th Ave.
Married
Proposed by Mrs. A. Engel,
Benjamin Grabisch

NAVON, MORRIS
Res. 670 Crown St.
Bus. Accountant, 1440 Broadway
Single
Proposed by Richard Nepon,
Dr. Harold Cook

NAVON, RUBEN S.
Res. 670 Crown St.
Proposed by Richard Nepon,
Dr. Harold Cook

PANISH, HARRY
Res. 778 Blake Ave.
Bus. Welfare Agency, 270 Madison Avenue
Single
Proposed by Milton Reiner,
Harold Kalb

REITMAN, BEN
Res. 165 Herzl St.
Bus. Meat, 46 Belmont Ave.

ROSE, MURRAY
Res. 4204 Foster Ave.
Bus. Beauty Salon, 1069 Ralph Ave.
Married

SILVER, BERNARD A.
Res. 308 Sterling St.
Bus. C.P.A., 130 W. 42nd St.
Single
Proposed by Frank F. Rose

SNYDER, HOWARD N.
Res. 456 Schenectady Ave.
Bus. Foundations, 135 Madison Ave.
Single
Proposed by Dr. Charles Windwer,
Saul Shlakman

SOBELMAN, Miss SYLVIA
Res. 1030 Park Pl.
Proposed by Harold Sobelman,
David Gold

STRIER, BERNARD
Res. 446 Kingston Ave.
Bus. Dept. of Labor
Single
Proposed by Milton Reiner,
Arnold Berkeley

YOUNG, Miss RITA
Res. 422 Troy Ave.
Proposed by Herbert Altneu,
Phyllis Nussend

SAMUEL H. GOLDBERG,
Chairman, Membership Committee.

THE TICKET

(Continued from page 8)

—I hated to think there was going to be trouble.

David brushed my arm away and returned the cop's gaze. His voice was low when he spoke. "He didn't violate the law . . ."

"Seems to me you're asking for trouble," said the cop. "You'd better mind your own business, pal."

"This is my business," replied David. "This is vitally my business. If you give him a ticket, I'll go to court and protest. There were half a dozen on the car who saw him cross. They'll back me up."

The crowd, which had formed, had been rather quiet—more curious than demonstrative. Now someone cried, "Say, is this nigger your friend?"

"What you so concerned about him for?" a young fellow in a painter's cap demanded.

"That's what I'd like to know," said the cop. He looked around the crowd, as if seeking support.

"But if the nigger didn't run the signal light," an old man, carrying an umbrella, spoke up.

"Well, I think it's a lot of fuss about nothing," someone grumbled.

The cop was writing again. "I'll go to court," warned David. "I want you to remember that."

"Let me get this straight," said the old man with the umbrella. He sounded like he might have been a school teacher. "You don't know this darkey? You just want to help him out—is that it?"

David faced around and when he spoke his voice was vibrant. "I never saw this man before in my life—until he ran across the street to make that street car. But I think it's my duty to see that he's not pushed around."

"Stand up to 'em," called a voice out of the crowd. "That's right, buddy . . ."

The cop began to sense that the crowd was turning against him. "Oh, shucks," he cried and tore up the ticket. "Now scream," he told the colored man. "All of you, break it up." He elbowed his way through the crowd.

Soon the crowd melted away, leaving only the old man with the umbrella, the colored man in fatigues and David and me.

"Suh," said the colored man to David,

"I want to . . ." He swallowed hard and looked at David.

"Forget it," David said.

"Yessir," the colored man said. We watched him hurry down the street.

"I, too," the old man with the umbrella said, as he fell into step with us. "It makes a person feel good . . . seeing a noble gesture like that."

David laughed away the praise. "It was nothing," he said.

"Brutality—that's what the policeman was practicing. Why, he wouldn't dare have picked on one of us."

David turned and looked at me. Then his grin broadened, but I could detect a serious note in his voice. "Not that time—he wouldn't . . ." Then he stopped, and I knew what he was thinking—I knew exactly what was running through his mind . . .

I was going to be late to the office, but I wouldn't have missed it for anything.

GUIDE TO ISRAEL

(Continued from page 7)

of funds open to a country—domestic savings, private and public—Israel has the financial assistance of world Jewry, operating through the Agency, to spark and to assist the economic development of the land.

Some investors have expressed fear that industry may fall completely into the hands of the Histadrut. Government policy would indicate otherwise. Israel officials have reiterated that they not only recognize the important role of private enterprise, but will give encouragement and offer incentives to private business.

Israel's urgent requirement at the present time is private capital. If private enterprise displays the boldness necessary in a young, pioneering country and invests capital in the quantities needed, there is no doubt that individual enterprise will continue to prosper and will be a vital force in shaping the future of the Jewish State.

PAGING SISTERHOOD

(Continued from page 17)

In honor of new granddaughter

Mrs. Esther Greenblatt

In honor of daughter's marriage

Mrs. L. Christenfeld

In memory of Abe Hertzfeld

Mrs. Lil Levy

In memory of P. Resnikoff

Mrs. S. Klinghoffer

In memory of F. Groden

Mrs. S. Klinghoffer

In memory of Mrs. Goodstein

Mrs. S. Klinghoffer

In memory of F. Groden

Groden family

In memory of F. Groden

Mrs. Dora Brenner

Calendar of Events

November 14—Executive Board of Sisterhood meets 1:00 P. M.

November 28—*All Day Seminar and Symposium*. A must for every Sisterhood member. Morning and afternoon program, including luncheon and musical interlude. Prominent speakers. Watch for further information.

Women In the News

We wish Bessie Fine a pleasant sojourn in Israel, and hope both she and her husband will have much to tell us about the dedication of the Weizmann Science Institute to which they have been invited.

Ruth Winick, President of the Deborah Chapter of Hadassah, will represent her group in the National Hadassah Convention at San Francisco, in November.

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THE JEWISH SPIRIT IN LITERATURE

(Continued from page 11)

self when in distress to a lamb because he himself had been a shepherd and taken many a lamb into his bosom. Thus the psalmist has been a greater doctor of the souls than a hundred writers of sermons beseeching a Puritanical course in life. The theory that by our Jewish genius we must save the whole world is a too ambitious, not to say arrogant task. But by a great literature and art, we may make the rest of mankind our brethren, as great writers have always done. Shakespeare has aided the world more than all the writers of English homilies.

I do not mean to imply that certain noble ideals must not be expressly striven for in our literature, such as economic justice, political equality, democratic practices, mercy in judgment. The writer will seek for special consideration for the stranger, the widow, the underprivileged, the poor, the sick, the unfortunate—in short, he will, in his humble way, do his best to make the condition of society approach Utopia not only in Israel, but throughout the world. But a writer is an individual besides being a member of the state. He cannot in Israel

be forced to do what the writer does in the Soviet countries, hypocritically refuse to sing of his own emotions and sorrows and joys, but treat in an impersonal way and give play to emotions that he does not feel because he is ordered to write thus.

The Jewish spirit in literature and the arts must be reconciled with the spirit of humanity at large. Then we may identify the Jewish spirit with the spirit of all humanity. It will give voice to that feeling so nobly uttered by Whitman when he sang in his "Song of Myself" of a mystical state he had reached:

Swiftly arose and spread around me
the peace and knowledge that pass
all the arguments of the earth,
And I know that the hand of God
is the promise of my own,
And I know that the spirit of God
is the brother of my own,
And that all the men ever born are
also my brothers, and the women
my sisters and lovers,
And that a kelson of creation is love.

—ALBERT MORDELL.

PROFESSOR KLAUSNER AT 75

(Continued from page 11)

western world.

Both before and since he came to Jerusalem, Dr. Klausner's literary output has been prodigious—no other word would be adequate. A list of his books and essays which one of his students compiled some years ago itself makes a small book. His main subjects have been those indicated by two Chairs—modern Hebrew literature and Jewish history in the period of the second Temple. He wrote a small History of Modern Hebrew Literature many years ago; he has produced innumerable essays and articles and monographs on individual writers; and during the last ten years or so he has been occupied with a truly monumental History of Modern Literature, of which five volumes have appeared, and the sixth is now nearing completion. In his other field he has written a notable work on the Messianic Idea, a History of the Second Temple (two volumes of the new and enlarged editions of these have already

appeared), and two books on the rise of Christianity ("Jesus of Nazareth" and "From Jesus to Paul"). These last-named works, frowned upon by some Jewish scholars, have been translated into many languages and have brought Dr. Klausner fame and recognition abroad. His recent election as a Foreign Honorary Member of the American Academy of Arts and Sciences—an organization with headquarters in Boston, and founded in 1780. It has numbered among its members scores of illustrious men, such as Benjamin Franklin, Faraday, Newton, Ruskin.

At seventy-five Professor Klausner has still a zest and capacity for work which many a younger man might envy. He has now more time for writing than ever, and he is making the most of it. All his friends and admirers will wish him many years in which to pursue his scholarly labors in the fields in which he has already contributed so much.

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